THE NON-PAREIL,

OR, THE VERTVOVS DAVGHTER

SVRMOVNTING

ALL HER SISTERS:

Described,

In a Funerall Sermon upon the Death of that vertuous Lady, *ELIZABETH HOYLE*, late wife of the Worshipfull *Thomas Hoyle*, Alderman of the City of *Yorke*.

By that godly and Reverend Divine Mr. *Iohn Birchall*, late Pastor of the Church of St. *Martins* in Micklegate.

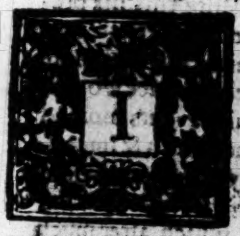
The righteous shall be had in everlasting remembrance, but the memoriall of the wicked shall rot.

YORK:
Printed by *Tho: Broad*, welling in Stone-gate over against the Starre. 1644.

BIBLIOTHECA·BODLEIANA

To the Honourable *Thomas Hoyle*, Lord Major of the City of *York*, and one of the Burgesses of the High Court of Parliament for that City, increase of Honour and Vertue.

HONOVRABLE,



Hope whiles I revive your vertuous Ladies memory, I need not fear to renew your sorrow, which is not so much worn away with Time, as born with Christian Fortitude, and allayed with discretion. Againe, you have happily repaired your losses, (and in the same kind) by a second *Rebecca*; so you are comforted after her death, who (living) was Mother in *Israel*, as *Israels* Father was after the death of his Mother. Adde to this, that all private Crosses are to be forgotten, yea and present Blessings scarce to be injoyed, when wee remember our publique calamities. So *Phineas* his wife was more affected with the taking of the Ark, then with the death of either Husband or Father; neither would she forget her sorrow, though a Man-child was born into the world. Such was (not the wilful humour, but) the gracious temper of that good *Hittite*, who would neither eate nor drink, nor go down to his house or wife, whiles the Ark and Judah abode in the Tents, and his Lord *Joab* and his servants lay in the open fields, counting that unlawfull, which was only unseasonable. Pardon I pray you, this digression, which yet is not altogether impertinent to this ensuing Funerall Subject, seeing the whole Kingdome is almost turned into one Funerall. The righteous perish, and none layeth it to heart; where, though the departure of the Righteous is much to be lamented, yet much more the apathy and senselessnesse of the miserable Survivor.

But to return and resume our former Subject. As she was a rare excellent Pattern of many divine graces, so especially she excelled in this tenderness & compassion, which, with the rest of her holy vertues, I need not pourtray and represent unto your view, seeing you fully know them by a long and sweet experience, & have their Idea still before your eyes: & this also is done to my hand in this just Panegyrick by a better Orator, who was your vigilant Pastor, & my reverend acquaintance, in whom those rich endowments, which he describes in your worthy Consort, did also shine in an eminent manner, so that changing onely the Person, it may serve for his own Funerall Sermon; for as in water face answereth to face, so their hearts both washed with water and the same holy Spirit, were alike spirituall and

and holy. He being dead, yet ſpeaketh in his Sermon, and ſhe being dead, yet liveth in our affections and memory. & remaines a lively pattern of heavenly converſation. Her excelling vertues he ſets forth, not in excellency of words, but with the Apoſtle in the demonſtration of the Spirit and of Power. Neither could his meditations & compoſure be very exact and perfect, ſeeing this his pregnant iſſue was to be delivered the day after the conception: and though he had more time for preparation, yet he was not like thoſe who prick their words, (as birds ſet their feathers, or nice women their curles,) in a quaint & curious order; for this favours more of affectation then of affection, & of oſtentation, then truth & ſincerity. There are many whoſe Sermons are halfe a yeare in contriving, then vented in one hour, & forgotten in another; like painted Pageants erected againſt the Kings Coronation, which after much pains & time ſpent in decoring, are taken down when the day of Solemnity is over,) and theſe are they who like thoſe Jews, *Joan.* 5. 44. ſeek honour one of another, & ſeek not the honour which cometh from God only, eſpecially the chief Rulers among them did love the praiſe of men more then the praiſe of God, *Joh.* 12. 43. whereas not he that commendeth himſelf (as ſuch plauſible, but unprofitable men would do) is approved, but whom the Lord commendeth, 2 *Cor.* 10 *ult.* But the ſole aime of our Orator is, to glorifie God, to do your Conſort right and us all good, by ſetting forth in plain, yet patheticall language, her holy life, for our happy imitation: and though his time of preparation was very ſhort, yet his Sermons very full; for he being a preſent man alwayes furniſhed, had his quiver full of divine meditations, which he could readily open upon every opportunity, and it becomes every one of us to expoſe the tender parts of our hearts to ſuch wounding, yet healing arrows, which receive this ſoveraign quality from the Sun of righteouſneſs which hath healing in his wings. Now for this particular Sermon, certainly it is much eclipſed, from that primitive luſtre which it had when it was preſented *viva voce* before you: for his tongue was the pen of a ready writer, but not the pen of any writer could match his ready tongue: for he was very quick both in his tongue and in his mind, full of holy affections to ſanctifie his learning, and full of choice learning to beautifie his holineſſe. Thus much I thought good to write in his honour, who ſo much honoured you & yours. But I feare me I have wearied you, ſo now remit you to the refreſhings of his comfortable Sermon, which I make bold to commend to your Patronage, you and yours to the Almighties protection, and my poor endeavors to your Lordſhips acceptation. So reſt,

Your Lordſhips true Honourer, J. F.

The Commendation.

PROV. 31. 29.

Many Daughters have done vertuously, but thou excelleſt them all.

WHen I looked firſt into this Text, thinking to conſult (as I did) with ſome, yea, divers Commentators, then I did begin to thinke of ſaving that labour; for truly this bleſſed Saint of God was the beſt Commentary of this my Text in her life: What an happy thing was it that ſhe ſhould heare her Funerall Sermon (as it were) before her death; the laſt Sermon that ever ſhe heard was on that ubject, and it was obſerved concerning her, that ſhe came from he place of Gods Worſhip with ſuch joy, as though ſhe had come rom Heaven. The text was that which we ſpake of laſt Munday

on the 116. *Psalme* 13. *Precious in the sight of the Lord is the death of his Saints.* She both in her life and at her death did expresse the truth of that last text which shee heard discourse of on a Funerall occasion, and she also in her life and conversation is an exact Commentary on this my text. That which I purpose to speak of concerning her, shall be nothing but what I conceive in Gods sight to be truth: and what shall be now said in her commendation, (for seeing shee honoured the Lord in her life, it is my poor desire, and it shall be my best indeavour to honour her at her death,) what (I say) now first shall be said in her commendation, shall at last be repeated againe with application unto you all, for your imitation.

Truly this in generall, first I may say, that when I look into those examples in the Scripture of rare persons, even of godly women, as *Sarah* and *Deborah* a *Mother in Israel*, and the like, may not we say, that the name indeed differs, but the practise doth not; a *Sarah* is dead, a *Deborah* a *Mother in Israel* is gone: Nay, beside these examples, when I read those expressions and discriptions of godly women, in the 1 *Tim.* 2. in the 2 *Titus*, as also in the 1 *Peter* 3. me thinks, there is a lively discription of this godly Saint.

But leaving generals, we will come to speak of some particulars, and we will reduce them briefly into these two heads. First, to her conversation before God, as in the sight of God, as also amongst and before men here on earth. Secondly, to her affection and Heavenly mindednesse towards that glorious place, and the enjoying of that blessed person there, even the Lord Jesus. For the first of these, (and by the way, that you may not conceive, that what shee did even in regard of Morall things, was nothing but what a Civil and Morall man might have done) this Man-ward, the will of God was her rule, the Spirit of God was her guide, and the glory of God was her end. Three such qualifications of an action, as never yet were found in the best action of the highest Formalist.

Her conversation towards God.

But now particularly concerning that first work of God upon her, even her conversation unto God (as I am given to understand.) It is since the Lord begun to set her face towards Heaven some thirty yeares, or thereabouts, all which time untill now, she kept her face and her heart towards that blessed place.

Look a little into the Gospell (for there are the best and the surest evi-

evidences of a bleſſed eſtate) concerning the great work of Faith in the blood of the Lord Jeſus: oh, how precious was the Lord Chriſt unto her ſoule, as her diſcourſes many a time did manifeſt, and as the text ſpeaks, 1 *Pet* 2. It is a cleer evidence that ſhe beleeved on the Lord Jeſus, becauſe (as the Apoſtle there ſpeakes) to ſuch as doe beleeve he is precious, and ſo he was unto her; and you may conceive from that, which ſome perſons doe think, is not ſuch an evidence, ſhe her ſelf would often confeſſe, that ſhe found ſhaking ſometimes concerning her Faith: for I do aſſent unto his judgment that affirm it, *That be that alwayes believes alike, and he that alwayes prayes alike, bee never believed, nor prayed truly.* But all her ſhaking were for her further ſetling and rooting in the Faith; as ye take a tender Plant & ſhake it that ſo the roote of it may bee more ſetled in the ground, and ſpread abroad further in the earth. *Her Faith*

And for her repentance in reſpect of ſinne, oh her ſorrowfull and penitent ſoul for that! after her dayes of humiliation in ſecret, ſhe comming out into the family ſeverall times theſe years have heard her ſpeaking of her ſins, with eyes as full of teares as may be; and when ſhe came unto the Lords table, ſhe came with ſuch brokenneſſe and with ſuch tendernesſe of ſpirit, as it was a cleere evidence unto me, that as with joy ſhe looked on Chriſt the Maker and Matter of that bleſſed Feaſt, ſo with ſorrow ſhe looked on her ſinne by which ſhe had pierced ſo ſweet a Saviour. *Her repentance.*

What ſhall I ſay further, I might goe through all thoſe markes and evidences of life and of ſalvation revealed in the Goſpell, expreſſed by our Saviour, in 5. *Matt.* O I might tell you that ſhe was poor in ſpirit, and ſhe was pure in heart, and ſhee was a mourning ſoule, and ſhe was an hungry ſoul, ſhe was a meek ſoule, and ſhe was a merciſull ſoule, of all which our bleſſed Saviour pronounces this in that place, that they are certain and infallible markes of a bleſſed eſtate. Looke into thoſe evidences that are expreſſed in the rules and commands of the Goſpell, as concerning the mortifying of ſinne, ſo as not ſuffering it to raign, growing in grace, walking, not after the fleſh, but after the ſpirit, ſelf-deniall and humility of ſpirit, eſpecially that in the will, not only that reverentiall humility whereby ſhe had high thoughts of her God, and low and meane thoughts of her ſelfe, but alſo that obedientiall humility in ſtoo- *Her ſelfe-deniall & humilitie.*

ping, and ſubjecting her will unto the will of her God; this was enough for her that God had ſaid it, and therefore ſhee for her part would indeavour to do it; theſe are ſuch evidences as are Evangelicall.

Her obedience to the firſt Command

Look now a little into the Law as modifyed by the Goſpell; in all the commands of the firſt Table. For the firſt command I have often thought of her ſpeech; oh! ſaith ſhe, *I am greatly in love with the firſt command*, and truly it was a ſound evidence of life in her, for this is the ſumme of the firſt Table, *Thou ſhalt love the Lord thy God with all thy heart*, &c. nay, ſhe was heartily glad that the Lord had bin pleaſed to expreſſe himſelf in that manner. Oh beloved, could any man hear her ſpeake this, how ſhe loved the firſt Command, which indeed is the root and ſubſtance of all the reſt, and how glad ſhee was, that God had given out ſuch a Command; could any man (I ſay) heare this, and not thus conclude from it, and ſay, Oh, the ſtrength of grace in the heart of this Saint!

To the 2. Comm and

Her ordinary duties.

And for the ſecond Command, that is, of Gods worſhip, whether ordinary or extraordinary. For the ordinary, whether publique, private, or ſecret; For thoſe in publique, as the hearing of Gods Word and joyning in Prayer, oh what meltings, and oh what breakings have theſe eyes ſeen, in that ſeat, ſhe uſed to heare, and made uſe of what ſhe heard! Many of us doe uſe to heare Sermons, but there is an end, we make but little good uſe of the Sermons that we heare. And for her receiving of the Sacrament, oh what care did ſhe take in a ſpeciall manner by her ſelfe, by humbling of her ſoule to prepare her ſelfe for the participation of that ordinance! and oh what melting affection in a ſweet mixture of joy and ſorrow (for at that time there is both) have theſe eyes ſeene in her, when as theſe hands have given her the outward elements! and oh the joy and gladneſſe of her ſoule after ſhee returned home, having been feaſted with the Lord Jeſus at his own Table? And as for private performances what ſhall I ſay for reading the Scriptures from the firſt, unto the laſt, ſhe was a conſtant dayly reader of Gods Word; And for that ſame duty of Meditation, (oh, that too much neglected duty) it was her conſtant courſe one or twice a day to run over what ſhe had heard on the Lords-Day, even on the weeke day, and I my ſelf have ſeen her many a time retire her ſelf to walk

In hearing the Word.

In receiving the Sacrament.

In reading of the Scriptures.

In her meditation.

in

in a place commonly called the Garth, or in some other place in a speciall manner (I am perswaded) for this very end, to presse upon her soule in secret, what she had heard in publique. And for that of prayer, her constant course was to pray by her self three or foure times constantly every day, beside her constant joyning in the family duties. And here now (if you please) let me bring in her death because when she was closing with God in that duty, then the Lord was pleased in a speciall manner to draw neer unto her, & this you must know that it is one thing to die suddenly, another thing to die presently or quickly.

In prayer.

concerning her present Death.

Suddennesse is this, when a man never thought on the matter before, nor prepared for the matter before; but presentnesse or speedinesse may come on a person that is fitted and prepared; therefore let me say two things concerning this. First, for her preparation for death, and her thoughts and speeches of death, it was very much, and they were very many and frequent; nay, the very last day that ever shee lived here on earth, even at Noone in discoursing with others, to this purpose she said unto her husband; Husband you are not like to enjoy me long; some replyes being made unto her, shee returned this answer, But no man knows so much by me, as I do by my selfe; and this was about eight hours before her death; thus her thoughts were running upon it, and no doubt still she was preparing for it; and she hath said unto me and others, that shee was verily perswaded she should die this kind of death, because it seems both her Father and her sister before her dyed so. Yet you must remember the distinction that even now we gave you. There is a twofold suddennesse; one in respect of preparation, and another in regard of time: the former was not to her, the latter was: to make this distinction plain to you: It may be you are indebted to a man an 100. pounds, and there is no day set for the payment of it; hee may come when he pleaseth; well (say you) Sir come when you will, your money shall be ready for you; you lay the 100. pounds by you in a readinesse, because you do not know certainly when he will come; it may be such a day he comes, and hee knocks at your doores, and calls for the hundred pounds: you may say now, his comming is sudden, and not suddain, in respect of preparation it is not suddain, for you have the money by you; but in respect of time

Her preparation for Death.

A twofold suddennesse in dying.

is it suddain, for hee came in a time you looked not for; oh, how many thousand, thousand, have warning enough for Time, but as for Preparing for Death, alas what preparation is made! oh, let me labour for the former that Death may never finde mee unprepared, and for the latter the will of the Lord be done. Shall I tell you, one of the rarest Saints that ever breathed here on earth, dyed quickly, *Moses* by name; why, saith God to *Moses*, *Moses go up into the Mount and dye*, nothing but this, *Go up, depart and dye*: thus *Moses* dyed. So *Aaron* (as a man may say) he is onely strip't of his cloaths, and so he dyes; this is the first thing that I would have you consider, concerning her death.

Her death was seasonable.

And secondly, this I adde, (seeing that the Lord was pleased that this death should be) how seasonable was it that at this time she should be taken out of this world unto God? how it is with other men I know not, this I am sure of, that a child of God, as generally at all times, so especially towards the evening will goe unto God, and make even his reckonings with him, that so if death should come to him in the night, and his Bed should be his Grave, yet then his soule might go to Heaven; Now though she had been againe and againe with her God that day, both in private and in publique, yet she is not weary, but as *Moses* goes up into the Mount, so she still goes into her Parlour unto her God in Prayer, and at that time she closed with her God so, that Hee was pleased to seize upon her body, and so presently after, her soule departs unto the Lord Jesus. Hese I bring in her death in her Prayer, *to wit*, as when the River is going towards the Sea, the Sea at the Tyde comes out, as it were to salute it, and to bring it in; so this blessed Saint, oh, she was running fast towards heaven, and she was almost in heaven all that day after the Sermon; well now, the Lord seeing her make such speed towards him he comes down to meet her, and now hee hath taken her unto himself, this for ordinary duties both in publique, private, and secret, respecting the second Commandement.

Her duties extraordinary.

Now for extraordinary duties, this on my owne knowledge also I speak, that she constantly every weeke did keepe a private Day of Humiliation, retiring her self alone, and spending some part of the day with her husband, and that in examining of her heart, & humbling of her soule, in reading, and in meditating, and yet such was her

her wisdome, that she cast things so, as she might not be interrupted by those occasions which she might meet withall, either in the world, or in the family. This for the second Commandement.

For the third, for her reverencing of Gods Name, it is no great matter for me to say, I never heard her swear (as I never did) during all that seven yeers that I lived with her, and I am perswaded had I lived 70. yea 100. yeares with her, I should never have heard her swear; no, no, more then that, she feared an oath; and this evidenceth that she had respect unto the third Commandement. *To the 3. Commandement.*

And for the fourth, what shall I say for that, a whole day might I spend concerning that day: she spent it wholly for God: I will tell you nothing but the truth: she did rise constantly at 6. of the clock in the morning, and being up, she first went apart secretly and commended her own case unto God in Prayer, and she did reade Gods Word; then she came forth, and she (to prepare her selfe further for the publique duties) went to pray with her husband in private, or with the Minister that was there present in the family; after this she went about seven or eight of the clock unto the publique place of Gods Worship, where shee spent all the forenoone, untill dinner: presently after dinner, so soone as the servants had dined, she occasioned their calling in: then was an account given by them of what they had heard that forenoon, and usually this continued untill the time that the Bell ceased ringing, then she went to the House of God again, and there she spent all that time which was alotted for the publique Worship: then she returned backe again, and presently after, before supper, the servants were called in again an account was given concerning the Word that they had heard, and oftentimes, oh! with affection would she speake unto her servants, (especially now of late) Oh! remember this, when a seasonable Truth was delivered. What did she yet before supper? why, she retires her selfe in secret, shee goes to God in prayer, and what then? why, presently after supper, the servants were a third time called in, an account was still given of the Word that they had heard, what this or that servant could say, so as they were able to answer in some method, for method helpes both judgment and memory: then the whole Family, the Church, the Word of God, and all was commended unto the Lords blessing, and we were fitted and *To the 4. Commandement.*

pre-

prepared for to take our reſt; Loe here a Saint of God ſpending the Lords day graciouſly. And this was her conſtant courſe: had ſhee done it once or twice onely, it had bin leſſe, but it was her conſtant courſe; thus I have led you along in ſpeaking ſomething of her concerning her carriage towards God both in the Goſpell, and in the Law, theſe are main things, beleeve it, theſe are ſpeciall things, and in all theſe the authority of God overawed her, and the love of God conſtrained her to do what ſhe did.

Her converſation towards man.

Now we come to ſpeak ſomething of her in relation unto man, and there you may ſee, that though ſhe hath gained, yet wee have loſt; I have heard it reported of her by a man that was not apt to flatter, he ſaid plainly, That of all the perſons in the world, with whom he did converſe, he never knew her equall in all things, and I confeſſe ingeniouſly and ſincerely, that I have beene acquainted with divers in the Southern, in the Weſtern, and in the Northerne parts, but for all things both towards God and man, I never knew her equall.

Towards the Church and people of God.

But more particularly in reſpect of the Church, and People of God, (to begin with the beſt firſt) oh the Church of God hath a great loſſe: She was but a woman, but ſhe was a moſt valiant Souldier; one that could fight with the enemies of the Church of God, yea wraſtle with God himſelf by her prayers, and teares, theſe are the weapons of the Church, without which let a mans ſpirit be never ſo couragious, yet if he go not out with God, all his courage and ſtrength will but little availe: thus the Church of God hath a friend, hath loſt one.

Towards Miniſters of Gods Word.

Towards the Members of Chriſt.

Look now unto the Miniſters of the Church of God, and to the members of the Church of God, this is the truth; For the Miniſters of Chriſt, I have wondred at her carriage towards them, and what if I ſhould ſay alſo of her bounty towards them; Concerning the members of Chriſt, the Saints of God, yea all the Saints of God, yea the pooreſt Saint of God, with whom ſhe was acquainted, every one of them was her dearly beloved. I do not know a Child of God that was acquainted with her, but he will ſeal unto this truth, that ſhe loved the Saints, all the Saints, and that therfore, even becauſe they were Saints. This I know, that in her eyes a vile perſon was contemned, but (as the Pſalmiſt ſpeakes) ſhee made much of them

that

that feared the Lord. Well then, Church of God thou hast a losse; Ministers and Members of the Lord Jesus ye also have a losse.

In relation now unto the family, to the City, to friends, to foes, to Parish, to Poor, to all. In relation to the family, to the head of the family, oh, she was a dear, obedient, and faithfull wife: oh, a losse unto him; what! for the outward man? yes, a losse that way: but especially for the inward man; oh, her presence, her counsell, her company, her prayers for the soule of her husband above thousand thousands yearly. A losse thus unto the inward man of her husband, she was every way unto him a meet help indeed, and this now in the want of her is both known and felt; and for her Children, she had many taken away from her by death, very young and tender, but for that which remains, oh her care over her! oh her prayers for her and with her! she it seemes for other times (this excepted) used to take her daughters along with her, to pray with her: Oh a losse thus in respect of her husband! oh a losse thus in respect of her daughter! this is known and felt. For her servants in the Family, before I knew her 20. yeares, it was her constant course to Catechize her servants, and now lately more especially, she was putting on to that duty: oh her love unto the soules of her servants! Concerning her kindred on his side, on her side, they may come in and say, Not only husband and daughter, and servants, but we also have lost a great losse. Concerning the City now, and those that shee conversed withall in it, truly, when I remembred what was once said concerning *Athan sius*, in his praise and commendation, I could not keep my thoughts from running upon her, she was (as it is said of him) both *Magnes & Adamas*, both a Load-stone and an Adamant; as a Load-stone she did draw others sweetly by her carriage; and a woman so grave, and yet a woman so cheerfull seldome have I seen; yet she was as firme for God as an Adamant, not yeelding unto any thing, whereby Gods glory might be any way impeached, or his will might be disobeyed. For those morall vertues, which wee touch't upon before, as her *Justice*, her *Temperance*, her *Courage*, yea and that raised higher, her *courage for God*, her *patience*, her *pairfulnesse* in her calling, her *meekenesse*, her *modesty*, her *bounty*, in all these she was admirable: Thus both Family and City, the persons therein with whom she conversed, in respect of both there is a losse.

Towards her family

Looke to friends now, and to foes also: to have a friend that is a

Saint, and to love an enemy; both these are marks of grace. For the former, I have already told you of it; and for the latter, this I have been told, that I having had some occasion to speake something of that subject, she could freely speak, what a large heart the Lord had given her for her enemies, to pray for them, and to do them good both in word and deed, and this but about some 8. houres before her death. And for the Parish, they themselves well know that they have lost a *Matron*, and lost a *Mother* indeed. And for the poore, this was her constant course every week, to lay up something for them, to see how the Lord would have it. In the morning of that day on which she dyed, about the poore neighbour for whom we prayed, she was imploy'd in making something ready for him, yea sending money to him, yea a third time sending; and that it might not be done for ostentation, shee would sometimes charge the servant that carryed the almes, to give the almes so as to conceal the name; thus both Parish, and Poor, all have a losse.

Now for her two-fold outward state, as thus she carried towards all persons, so thus also she carried in all estates; still she was constant with her God, in the time of prosperity, so humble, so thankful, so bountifull, and liberall she was: In the times of any crosse, or losse, or adversity, oh, then the strength of the patience, and long-suffering of this godly soule! oh, what wisdome did she shew! what subjection unto Gods will, nay, what fruitfulnesse also after the affliction was past; thus did she go through sufferings. She told me not long since, that the Lord had answered every prayer that shee had put up, as if he should have said to her, why, child, I will both direct thee what to ask, and I will also answer thee in what thou askest; as the Lord said to *Moses* concerning the people of *Israel*, *Let mee alone*: so concerning her last deare child, I shall never forget her words, Ah (saith she) I could never yet get my heart inlarged in praying for his life, because (to wit) the Lord had a purpose to take him unto himselfe; therfore he restrained the spirit of his servant, from being so instant with him in praying for his life. Thus you have seen some things in relation to God, to man, to persons, to things, to states. Now for the second thing that we propounded, that is, concerning her heavenly mindednesse; certainly her conversation was in heaven, for all her endeavors did tend thitherwards; nay, she had

had a heart set for heaven, and she had set her affections on things above long before. And for the world, oh how often would she speak of that, as having her heart taken off from the world; and finding that the things of the world did steal away her heart, she cuts of the affection by taking away the occasion; What saith she, you things of this life do you begin to steal away my heart from heaven and heavenly things? away with you, let not me be troubled with you; that therefore which the men of the world do look after so carefully, as loving it dearly, even their gold and silver, shee finding it somewhat to incroach upon her affections, her husband must have it, shee will not keepe it; and in respect of her expressions many and many a time concerning her desires to be absent from the body, that she might be present with the Lord, oh, how Saint-like did she expresse her selfe? Now seeing in this manner (as you have heard) towards God, and towards Man, in the use of all good means shee was walking & stepping on still towards heaven; and seeing that she, (setting heaven and the Lord Jesus before her) thus pressed hard forward toward the Mark for the price of her high calling, wee may say two things for conclusion: First, we may say this, That though we have lost, yet she hath gained to eternity: And secondly, this also wee may say (and so I come unto my Text) that though many have done vertuously, yet may I not speak of her as *Salomon* doth there, hast not thou excelled them all? And so from her unto our text wee passe with what brevity may be.

THE SERMON.

PROV: 31. 29.

Many Daughters have done vertuously, but thou excellest them all.

IN the latter end of this last Chapter there is a commendation of a vertuous and godly woman, positively from the tenth verse unto my text, and here in my text comparatively. The words divide themselves into two parts: the

former part is this, *Many Daughters have done vertuously*: the latter part this, *But thou excellest them all*. Seeing then what is said here, is for the Praise, Commendation, and Honor of a vertuous and godly woman, we will therefore from the words at this time handle this one truth.

Doct. *That though many do vertuously, yet some of Gods people do excell in grace, and this is their praise and glory.*

We say sometimes of the lives of women, as *Origen* once spake concerning them, that if they be good they are very good; though therefore wee might bring in the examples of men in the Scripture that did excell in grace, yet notwithstanding for the confirmation of this truth, we will only instance in those of the same Sexe with this godly soul now departed: And the first shall be in one of her own name, *Elizabeth*, *Luke* 1 6. there you shall find that *Zachary* and *Elizabeth* were two rare and excellent persons in grace, for there it is said concerning them both, that they were righteous before God, & blamelesse amongst men; there is one excellent woman. The second that we shall name is *Tabitha*, shee is described in *Act.* 9.36,37. shee was a Disciple, a Professor of the Gospell, and a woman full of good works, there is a second excellent woman; The third that wee shall name, for a woman that was excellent in grace, is *Mary*, *John* 1.11,20. shee was first at the grave, and she was last at the grave; shee staies at the grave, weeping, and mourning, and crying, when *Peter*, that rare Apostle, was gone; here was a woman rare for her affection unto Christ, her heart did appeare to bee more tender being a woman, then the heart of *Peter*, a person of another Sexe: To name yet another, *Rom.* 16.12. there *Paul* salutes two godly Matrons, that laboured in the Lord; but saith he, *salute our beloved Persis, that laboured much in the Lord*; that is more; Others they laboured in the Lord, and this was their commendation, but this beloved *Persis* shee laboured and laboured much in the Lord, therefore she is especially commended for it.

Reas. The reasons of this truth are these: The first is taken from the inward working causes, and they are these two, Christ his spirituall providence, and his peoples speciall diligence. First, Christs spirituall providence in dispensing the gift, for according to his gift so is not the truth of grace only, but the measure of grace also. *Eph.* 4 every one hath grace given him according to the measure of the gift of Christ, and (as the Apostle speakes unto the *Corinthians*,) *The spirits*

of

of Christ distributeth unto every one even as he will: This blessed Head, though he gives unto all, yet notwithstanding he gives unto all differently, to some more, and to some lesse, even as he pleaseth; this for the inward meanes. So for the outward means, by his spirituall providence he affords unto some, more and greater meanes, and a longer time, to others lesse: He also doth blesse the means more unto some then unto others.

Againe, another inward working cause is the speciall diligence of Gods people themselves, exciting and stirring up, and also exercising that grace which is given them, applying the meanes unto their hearts, and bringing all home in private, that was done in publique, this is the reason why, though some do vertuously, yet others do excell in grace, even their practise of Piety, and their Christian diligence. And as thus ye have heard the working causes *per se*, *by themselves*, so also *per accidens*, *by accident*, the Lord sometimes makes the sence of sinne a means to break the heart, and that sinner that hath bin exceeding sinfull, that sinner afterwards sometimes becomes a notable Saint; this is the first generall ground from the inward working causes.

The second generall ground is from the finall cause, and that is double, *for his own glory*, and *his peoples good*; for this double reason, though others do vertuously, yet the Lord will have some to excell in grace; First, for his own glory; thus in dangerous times, *Elijah* he must stop up, the three children they must be willing to step into the Furnace, and *Daniel* into the Denne, rather then the Religion and Worship of God shall be demolished and beaten down: though therefore he have many Worthies, yet the Lord will have some speciall Worthies, that not onely shall have grace, but also much grace, for his honour. Thus for his own glory though others do vertuously, yet the Lord will have some to excell in grace. So also for the good of his people, to draw them on when they are backward, to strengthen them when they are weake, and to incourage them when they are faint-hearted. Why had *Caleb* and *Joshua* an excellent spirit given them? why? to strengthen and incourage others that were weake and faint-hearted: therefore when the people were discouraged, *Up* (say they) *feare not the people of the Land, for their strength is departed from them, and they shall be but as bread for us*. This from the working cause,

and also from the finall cause, you see reasons why though others do vertuously, yet the Lord will have some to excell in grace.

But why is this their praise and glory? why, the reason of that is taken from the definition of true honour; that is truly honourable, which the wisest and the best do speak in the praise of; That is not honourable which every man speaks well of, (though I am perswaded in respect of this Saint of God, who ever he or she was that did speak against her, while the tongue was against her, the conscience was for her,) but that is truly honourable which is commended by the wisest, and by the best, by the wisest Prophets, and the wise Apostles; For the wise Prophets when they come to commend persons, whom do they speak well of? why, holy persons, holy soules, the Saints that do expresse the power of grace in their lives: And for a wise Apostle, tell me, where *Paul* is commending any, but a Saint especially: nay, if an Angell must come from heaven to speak in the praise and commendation of any man here on earth, it shall be onely in praise and commendation of a Saint; this is plain in the 9. of *Daniel*, there *Daniel* is humbling of his soule, and breaking of his spirit for his own sinnes, and the sinnes of the people; well, now an Angell is dispatced from Heaven with a message to him, and he brings him this newes, *Oh* Daniel *thou art a man greatly beloved*; thus an Angell will rejoyce to bring good tydings from Heaven, for the praise and commendation of a Saint upon Earth. But what do I speak either of Saints or Angels, even God himselfe doth account their death to be precious, hee hath a high opinion of them, he hath high prizing thoughts of them, as you have heard Here you see the reasons of this truth, why though many doe vertuously, yet some of Gods people do excell in grace, and this is their glory and honour. We have a question before we come to Application, it is this; Wherein appeares this excellency in grace? I answer in short, It appeares in the matter that is done or suffered, and in the manner of doing it: First, in the matter that is to be done, both in avoiding evill, and in doing good; For the avoiding of evill (and all this you shall see in this godly soul that we have discoursed of) She is a woman of an excellent spirit, that indeavours so to avoid all sinne, her speciall sinne (which *David* cals *his owne iniquity*), and the speciall sinnes of the time; here is an admirable

mirable ſpirit indeed; and certainly herein did this bleſſed child of God ſhine out moſt chearly, in that ſhe laboured to avoid all ſinne, and her own ſinne, and the ſinnes of theſe dayes and times.

Again, for the doing of good, ſhe that indeavours to perform all duties, and eſpecially her duties, and thoſe duties that the world hates, and ſcornes, and ſpeakes ill off, certainly ſuch a woman as this, is of an admirable ſpirit; yet this alſo was the ſpirit of this Saint of God, in that ſhe indeavoured to do all duties injoyned: and for thoſe that concerned her in her place, ſhe ſhined out admirably in them; yea, ſhe was conſtant and diligent in performing thoſe duties, which a wicked heart moſt hates, as redeeming of the time, walking preciſely, growing in grace, ſtanding for God with zeale of heart, and the like; this argues an excellencie: And as thus in doing the will of God in his command, ſo alſo for a patient ſubjecting unto the will of God in his providence. Though the Saint of God had much experience in matter of proſperity, yet ſhe had had alſo great experience in matter of adverſity, yet notwithſtanding was not that an admirable ſpeech of her: *It is the Lord, let doe what ſeemes him good? had any done this but the Lord, I ſhould never have borne it, but ſeeing the Lord hath done it, why ſhould I be impatient under it.* Nay, when her Child, her dear and onely Sonne was dead, this was that which ſtayed her ſpirit, that the Lord had done it.

And as thus for the matter, ſo alſo for the manner too, when this is done ſincerely, with conſtancie and continuance, truly that was a pretty time of tryal which ſhe had for 30. years together, and for the meaſure thus, with zeal, when this manner and meaſure is added to that matter, there muſt needs be an excellencie; together with this effect, *growth in grace*, and this end, *the glory of God*, when for for the matter it is thus univerſally, againſt all ſinne, our ſinne, and the ſinnes of the Time; unto all duties, our duties, and the contemned duties of the Time. And thus in reſpect of ſuffering, patiently ſubmitting unto the will of God, and when for the manner, it is thus, ſincerely for truth, conſtantly for continuance, zealouſly for meaſure, having this effect, growth in grace, and this end, the glory of God, this muſt needs be excellent indeed. Thus you ſee wherein this excellency appears.

Now,

Now the application will be threefold, unto the wicked, unto the godly, and unto all. Is this a truth then first for wicked men, concerning themselves, and concerning others? See sometimes this way. First, concerning themselves, what doe they think to be the glory and excellency of a man or woman? truly to have those titles, places, riches, and means in the world, to have that esteeme and repute in the world, oh this is a rare thing indeed; this is the judgment of a man of the world. But now concerning grace, and goodnesse, aske them whether that be an excellent thing, yea or no, and they must must needs tell you (if they will but confesse the truth) that they think not so; if they should say so, they must needs lye, because their whole practice is against it: certainly, if this be a truth which we have confirmed, these persons do erre in their judgments, in judging thus of the honour and glory of any person; nay, another errour is this, that although in their life time they shew very little, nay, indeed nothing at all in a godly way for which they should be commended, yet notwithstanding when they come to dye, if a Minister be to preach for them, and in preaching will not speak in their praise and commendation, they think him a strange Preacher: why, you heare that we must onely speak in the praise of such as do excell in grace, these onely we must commend; would'st thou be commended when thou dyest? oh man live godly while thou livest. Art thou a Drunkard? art thou a Swearer? art thou a Sabbath-breaker? art thou an opposer of goodnesse whilest thou livest? and yet notwithstanding when thou commest to dye, a Minister of Christ must stand up in the place of God to praise and to commend thee?

And as thus for an errour in judgment, so also for an evill in heart. What is that which wicked men do love? What is that which they affect? is it grace? is it an excellency in graces though certainely a righteous man (as the text hath it) is more excellent then his neighbour, yet notwithstanding a wicked wretch that is neighbour to a godly man, he thinkes not so of him, nor answerably is he affected towards him. What? dost thou not think a godly man better then thy selfe, (I speak to a wicked Wretch) nor art thou answerably affected towards him? and the Lord saith so directly, *The righteous man is more excellent then his neighbour*. What? are persons more willing to be bad and vile, then to be so accounted, and so called?

yet how many are there that cannot indure to be evill ſpoken of, who yet will do moſt vildly, moſt unworthily.

And concerning an excellencie in grace, many a one is afraid to be too hot and zealous for God, leaſt that he ſhould be ſcorned and derided by the wicked of the world. I wiſh it might not be found true of many a one, that the praiſe, account, and opinion of men hath not too much byaced the matter, ſo that they dare not ſtrictly conforme in all things to the will of God in their lives, leaſt they ſhould hear ill of thoſe of whom they would be commended. Thus men do erre in their judgments; they ſhould preferre the teſtimony of their conſciences in pleaſing the God of Heaven, before the praiſe and commendation of all the men and women in the world. Where find we amongſt theſe men that I am ſpeaking of, ſuch a man as that Heathen was, of whom it was ſaid, *That ſooner a man might plucke the Sunne out of his Sphear, then draw him aſide out of the courſe of Juſtice*; Oh this great Idoll in the world! this eſteeme and repute! it draws perſons aſide wonderfully, and they think it a diſgracefull thing ſometimes to do that which God commands: yea, adde one thing more, when men are aſhamed and afraid to be too good, and yet they are neither aſhamed nor afraid to be too bad, it is an old ſaying, and it is a true one, *Qui timet eſſe bonus, non timet eſſe malus. If you ſee a man afraid to be good, that man ſurely is not afraid to be evill.*

And as for that ſingularity in goodneſſe (which indeed is the excellencie that I am ſpeaking of) how is that evill ſpoken of? many a man is afraid to be thought ſuch a one. It is the Obſervation of a learned godly Divine, *Perſons*, ſaith he, *would bee ſingular in every thing, but in one thing*, that is, *in grace, in goodneſſe*, and *in godlineſſe*, for wealth a man would be the richeſt man in the Pariſh, nay for Pride, perſons would be above any in the City; what? do men affect ſingularity this way in riches, and in pride, and yet when they ſhould come to be ſingular for goodneſſe, they will be as their neighbours then, they are afraid to be too good, yet they are not afraid to be too proud; this for the firſt uſe.

Uſe 2. This lookes directly on Gods people, is this a truth, that though many doe vertuouſly, yet ſome do excell in grace? then

for the people of God thus: Are they stronger, or be they weaker, in respect of themselves, or in regard of others, they may learn some thing from hence; for those that are stronger in the highest forme, let them first walke humbly: amongst the graces that make persons to shine and to be rare, *Humility* is one: You know what the Apostle speakes, *Who made thee to differ?* and the same Apostle writes a whole Chapter, & all for this end, to take off those in the higher form from Pride, and those in the lower forme from Envie, in respect of those gifts of edification, especially in 1. *Cor.* 12. And *Paul* himselfe a man excellent in grace, and full of it, yet saith he, in 1 *Cor.* 16. 10. *By the grace of God I am that I am*, for my spirituall being I give it onely unto Gods grace; and, *I laboured*, saith he, *more abundantly then they all*. How now *Paul*? dost thou take any thing to thy selfe? mark how he corrects himself immediatly, *Yet not I, but the grace of God in me*, saith he; thus still he gives all to God, this is the first thing, That they who are in the higher forme should doe, they should walke humbly.

Secondly, And as thus walk humbly, so also let them walk thankfully, oh give thankes unto that God who hath called you out of the world, and made you rare and excellent in grace & goodnesse, had the Lord made another world, and given you it all, it had bin nothing to this to give you grace, and that grace wherein you doe excell: be thankfull therefore according to the light and sence of grace.

Let them walk also with comfort and cheerfulnesse; what is that that makes a child of God go sadly and heavily? why this, alas he is afraid that all is not well at home, but if the Lord come in, and shew himself powerfully and sweetly unto his soule, then as he should give the glory of it unto God, so he should take the comfort of it unto himself.

Thirdly, let them walk wisely, yet let them also walk resolutely; I have wondred at the wisdome and resolution of *Daniel*, he was a man so resolute for God, that though he was a man of great imployments, being set over 120. Princes, who had rule over 127. Provinces, and though it is likely that his enemies did watch him, to see if in any sort he had neglected the Kings businesse, yet notwithstanding they could find no fault at all in him that way, such was

his

his vvisdome. And for his resolution, nay, saith he, rather then I will not pray to the God of Heaven, the Lyons shall devour me; and before I vvill defile my self with that meat, I will venture life & all.

But may some say, was not this resolution of *Daniel* an impeachment of his vvisdome? no, I vvill shevv you three rare men; vvho though they vvere resolute for God, yet you shall see also that they were very wise;

1. The first was this of *Daniel*, so wise a man vvas he, that the Proverb runs of him, What? as vvise as *Daniel*? He had the matter revealed unto him, vvhich vvas not revealed unto any other man in the World, yet notvvithstanding, his discretion and wisdome will not keep him in a moderate frame, but he is resolute for his God.

The second example is that of *David*, of whom the 200. men spake, that he was as wise as an Angell of God; yet notvvithstanding, his vvisdome did not hinder his resolution for God; therefore when he had that laid in his bosome, even *Michol* his vvife check't him for his zeal, *What*, saith he to her, *is this to be vile? I will be more vile yet*. The third is *Moses*, he must be as God to *Aaron*, there is his vvisdome, yet notvvithstanding make this resolution, *Heb.* 11. 24. great things are offered unto him, great honors in *Egypt*, great treasures in *Egypt*, and great pleasures in *Egypt*, threescore temptations, and it is likely that they might cry secretly unto *Moses*, and say, Stay *Moses*, stay a vvhile *Moses*, be not such a foole *Moses*: vvhat? vvilt thou joyn vvith the people of God, and so lose all thy honour, all thy vvealth, and all thy pleasures? What now doth this vvise man *Moses*? farevvell all, saith *Moses*, farevvell all, *I will rather suffer affliction with the people of God, then I will enjoy the pleasures of sinne for a season.* Oh then what a discretion is that which keepes men in such a moderate and luke-vvarm temper, that it vvill not suffer them to bee so resolute for God, as for his sake to be vvilling to part even with all the things in the World, whereas you see here the persons so resolute for God that they vvill venture life and all for him, and yet they vvere very vvise.

And thus also be resolute, so as neither being allured by the dearest friend, nor affrighted by the bitterest foe: not being allured by the dearest friend thus in the *Acts of the Apostles* you shall find, that vvhen they heard there vvhat *Agabus* had prophesied, namely how *Paul* should be bound at *Jerusalem*, the friends of *Paul* (and it is likely they

they were godly friends) they come unto him weeping and crying, Oh *Paul*, go not up to *Jeruſalem*, what, wilt thou be bound? *Paul* mark novv hovv *Paul* anſwers them, *Why ſtand ye weeping thus, and bre aking my heart?* bound? ſaith he, *I am willing not onely to be bound, but to dye alſo at Jeruſalem, for the name of the Lord Jeſus.* A courteous word from a dear friend draws much, yet notwithſtanding, *Paul* there, when his friends ſought by weeping to draw him off from being ſo reſolute for Chriſt, Oh ſaith he, in ſo doing you break my heart; yea, marke alſo the ſpeech of that rare Marqueſſe *Galeacem* by name, when great proffers were made unto him, if he would do ſo and ſo, *Let him be accurſed*, ſaith he, *that thinks all the wealth in the world worthy in any ſort to be compared with one dayes fellowſhip with Jeſus Chriſt.* Thus though we be allured by the deareſt friends, yet vve muſt be reſolute for God: nay, though alſo we be affrighted and ſcorned by the bitteреſt foe as *David*, you heard, when his vvife ſcoffed him for dancing before the Ark (where ſhe played the part of a bitter foe.) What? ſaith he, *am I vile for this, and I will be more vile yet.* So *Luther*, great offers were made unto him, and great thunderings were ſent againſt him, yet he was reſolute for God ſtill. And ſaith *Nehemiah* that great Reformer, *Shall ſuch a man as I flye?* he would reſolutely ſtand for God. Thus you ſee what advice may be given unto thoſe that doe excell in grace, they ſhould vvalk humbly, walk thankfully, & cheerfully, vvalk vviſely, yet alſo reſolutely for God.

The ſecond branch of the Uſe concerns thoſe that are in the lower form, and they are either ſuch as have bin ſtronger, & now are weaker, having weakned themſelvs; or els they are ſuch as are weak. For the former; Let ſuch be deeply humbled, & that ſpeedily, in calling to mind the mercies, the merits, the time, and the corrections vvhich have bin afforded unto them, & which they have bin tried withall; let them look on all theſe things to humble their ſoul a before God. And 2. let ſuch alſo double their diligence novv. And for thoſe that are vveak, let them pray that what is promiſed by the Lord, *Iſaiah* 40. two laſt verſes, it may be accompliſhed in them; there the Lord ſpeaking of his people, ſaith thus, *They ſhall mount up with wings as Eagles, they ſhall walk and not faint, yea runne and not be weary*; thus then do thou, run to the Lord and ſay, Ah Lord, I am caſt behind in thy way, others do outſtrip me, others get before me, and thou haſt ſaid Lord, that I ſhall vvalk, yea run, yea fly, in running the vvays of thy Com-

Commandements, make good thy word unto thy poor servant Lord; Thus flye to the throne of grace when thou art hindred and cast behind in travelling towards heaven. Thus for those that have bin strong, & have weakned themselves, & are vveak still. And as thus concerning themselves, so also concerning others their fellow Saints and brethren, let them thus do, comfort the sorrowfull, support the feeble, and if any man be dissoynted, joynt him again, as the Apostle speaks, *Gal. 6. If any man be overtaken in an infirmitie, ye that are spirituall restore such an one in the spirit of meeknesse.* And as thus for their indeavour, so also for their affection, let it be with them as it was with *David, Psal. 16. All my delights*, saith he, *are in the Saints upon earth, and such as do excell in vertue.* So let your speciall love and delight be to the excellent ones upon earth, even unto those that do excell in vertue, and excell in grace. Should a man come unto every man and unto every woman in this place, and ask them this question, vvhat kind of persons have the highest roome in your soules? whom doe you most highly prize and most dearly love; this is a most sensible thing, and being applyed, will come close unto the quick; is it a gracious man yea or no? is it an excellent man in praise? yea or no? if it be not from God, I tell thee this day that the Lord marks thee out this day for a bad man; what can be more plain then that in 1 *Joh.* 3. 10. by this is manifested a child of God, and a child of the Divell: a child of God is one that loves God, and workes righteousnesse, and he loves his brother, especially his brother in grace, above his brother in nature: why ye must live with those whom ye love. Oh! this child of God that is now dead, she loved the Saints of God while she lived, and therefore now she lives with the Saints of God being dead; This loving of the brethren is not as the cause why we are in a blessed state, for so Christ is; but as an evidence; so indeed it is. This for the second Use.

Use 3. The third Use is to perswade good men, bad men, all men to come unto God, and to get much from God, even to excell in grace, that so at death they may be able to say in truth what our Saviour said for perfection, Oh saith he in *John* 17. 1. *Father I have finisht the work which thou gavest me to do, now therefore Father glorifie me*; There was a work given him to doe, and a work given him by God, this work must be done, it was so; then he prayes, *Now therfore Father glorifie me.* So the Lord hath given thee and given me a work to do, a work in generall, a work in speciall, a work to do, a work to finish, and it is the work which the Lord hath given us; now then let it be thy indeavour to finish it, and then when death comes thou maist pray in truth, as thy Saviour did for perfection, Father, the worke which thou gavest me to doe I have done it, yea Father I have finished the work that thou gavest me to do, now therefore Father glorifie me. And here now take both the means for this, and also the Arguments to it. 1. For the means whereby we may come to excell in grace (for this is thy glory and this is thy commendation) they are these three; 1. The Lord Christ the Fountain of grace. 2. The spirit of Christ, the Author and Worker of grace, some speciall and particular graces of Gods spirit. And 3. the right

making use of the meanes of grace. For the first of these, *to wit*, Christ the fountain of grace. Would a man have grace? yea would a man be full of grace then, the Text tells us, that there is a fulnesse of grace in Christ, and of his fulnesse we must all receive grace, for grace: And would a man indeed be excellent? let him labour in a speciall manner to be filled with Gods Spirit; oh that will fearing spirit that is in persons against Gods Spirit! at any time at their best leisure, let them read what I would commend unto them, and they shall finde in the book of God, that when it is said, that such a man did something that was excellent, then the text tells us, that *the Spirit of God was upon him, and the Spirit of God filled him*. *Sampson* was a strong man, yet when he did any admirable act of strength, you shall find that the Spirit of God stirred him up. *Elijah* did great great things, but then the Spirit of God came upon him; *Elisha* also did great things, but then the Spirit of God came upon him. So in *Luke* 1. there it is said, that the Mother of *John* was filled with the Holy Ghost, and the Father there was filled with the Holy Ghost, and then he spake unto admiration, *ver.* 37. and 34. So in the *Acts of the Apostles*. in the 1. of the *Acts*, there the promise is made, that the Apostles shall be filled with the Holy Ghost; and in *Acts* 2. what wonders do they? but first they are filled with the Holy Ghost. So you shall find in *Acts* 3, 4, 5. *Then the Apostles filled with the Holy Ghost*, and, *Then the Apostles filled with the Holy Ghost*, did so and so. So in *Acts* 6. and in *Acts* 7. there is *Stephen* full of the Holy Ghost, an admirable man, and *Paul* in *Acts* 11. being full of the Holy Ghost set his eyes there on a wicked Wretch; who is that? why a man that hindred the passage of the Gospell, that *Barjesus* that sought to turn the Deputy from the Faith: *Paul* looking on him, he said, *Oh full of all subtilty and malice, thou child of the Divell, and enemy of all righteousnesse, wilt thou not cease to pervert the streight wayes of the Lord?* Thus you see that when any, either admirable speech hath bin spoken, or any admirable thing hath bin done, still persons have bin filled with the Holy Ghost. Thus labour to partake of the fulnesse of Christ, and labour to be filled with the Holy Ghost. And for the speciall grace of Gods Spirit as in the body of a man that is strong & lusty, active, and able, some parts are to supply with spirits for nourishments, and for growth; as the stomack, liver, and heart; so in the soul of a child of God, there are certain graces, that are usefull, for all practises, such as are these four, *Faith*, *Hope*, *Love*, and *Feare*, these are all Mother graces: but above all, the first, O, the grace of *Faith*! this will direct a man what he should do, this will perswade a man why he should do, and this will inable a man how he should do, yea to work wonders: all the wonders that have bin in the world, have bin wonderfull by their Faith. And for *Hope*, that is an admirable grace to make a man rare in grace, do not you remember what is said in *1 Joh.* 1. 3. he that hath this hope, what hope is that? why this hope to see Christ, and to be like him; he that hath this hope, what doth he? why he doth purifie himself even as Christ is pure, and that other Text also in 2 *Pet.* 3. 11, 12, *Seeing these things must be dissolved, oh what manner of persons ought we to be in all holy*

conversation, and godlinesse: why what is the matter? *why, because the time shall come when the Heaven shall passe away with a noise, the Element shall melt with fervent heat, and the Earth with the things that are therein shall be burnt up, and then we looke for new Heavens, and a new earth, wherein dwells righteousnesse*; we look for a new Heaven & a new earth, that is, we look for another place of habitation, even in heaven; for properly there is no earth in heaven, but as these heavens, and this earth is now the place of our habitation, so after death we looke for another place of habitation then this, even in heaven. Seeing then our hope is in heaven to have another and a better, a more happy and blessed place of habitation, then wee have here below, now therefore what manner of persons ought we to be. For *Love*, now Faith is an intaking grace, but when it would put it selfe out, for the doing of any good, then it takes hold on Love: Faith *works* by love, saith the Apostle, it works love, and it *works* by love, and this love of God (as the Apostle speaks) will constrain a man to live unto God, yea to the utmost of his desires and endeavours; the love of grace will not make a man stint himself in his desires after grace; no, as those persons that do love money would not only have this hundred or that 1000. but many hundreds and many thousands, especially, if they love it, for it selfe, then there is no end of their desires after money: So let a man turn the stream of his desires towards grace, and then he will long after it unmeasurably, he will never stint his desires after it, and say, Thus much grace will serve me, and so much grace will content me. And as love thus will put a man on unto that is good, so lastly, for *Feare*, it will pluck a man back from the doing of what is evill; therefore that man there in the book of *Nehemiah* was faithfull above many, because he feared God above many. Lastly, the meanes of grace in the use and the right use of them, when men hear Sermons, and then afterwards preach them over and over again to themselves, that they may have grace in their hearts, and expresse grace in their lives. Oh this duty of meditation in bringing things home unto the heart, is one of the speciall means to make the soule rich, in expressing the power of godlinesse in life and conversation: this for the *means* of it.

Now for the Arguments to it, and they are four, *From God, the thing, our selves, and others*: Why should thou and I labour thus to be rare and excellent in grace? why first because God bids us; if there were no more but this, it is enough for thee and me that God bids us labour to be so: thus in 1 *Pet.* 5 the Lord is calling upon us to grow in grace, and in *Mat.* 5. last *verse*, *Be ye perfect as your Heavenly Father is perfect*: what, can we be as perfect as God is? far be we from that conceit, but we should labour to be like unto God, for there he is speaking, how God doth good to the bad: nay God doth good to his enemies: now let us bring our selves unto this rule of perfection: Certainly if a man doth excell in vertue, and be rare in grace, in the world he shall have enemies. Dost thou love them? canst thou pray heartily for them? this is now to be perfect, as thy heavenly Father is perfect. Secondly, look on the thing it selfe, it is in it selfe a most com-

mendable thing: you shall find that the Lord doth study to find out tearmes to to put upon his people that are rare in grace, for their praise and commendation, as *Abraham*, *Moses*, *David*, and *Daniel*; oh for *Daniel* the Lord comes again & again to him to tell him, Oh *Daniel* a man of desires, *a man greatly beloved*? the heart of God is so taken with him, that he repeats it again. *Oh* Daniel, *a man greatly beloved*: that is a rare expression of the Holy Ghost, for the praise and commendation of such a man as doth excell in grace. Thirdly, look on our selvs, in regard of our own persons in heart, and in regard of life. 1. For our hearts, to have the love of God towards a man, and the blessing of God in a speciall manner upon the spirit of a man, oh this is an admirable thing indeed; to bee inriched in the world, oh we say, this is an excellent thing, and how will men rise early, and go to bed late, and all for what? why for this, that the Lord may blesse them with a rich state in the world. But, oh the blessing of God on the soule of a man, in making a man rich in grace, this is an excellent thing indeed, one dram of grace is worth all the world; now the Lord will inrich those in grace that do use well the means of grace. *Take heed how you hear*, saith Christ, *for look in what manner of hearing you hear, and with what measure of diligence after hearing you use, so God will measure out again to you*. Thus in regard of a mans heart within. 2. In regard of a mans life without, truly our life is but short, we have a great deal of work to do, and but little time, therfore saith the wiseman, *Eccles. 9. Whatsoever thou findest to do, do it with all thy might*, saith he; why so? why, for as the time is short, so after death there is no working then; the time of this life is a working time, after death is the receiving of wages, though a wicked man should do never so much in hell, yet that could not any way comfort him: but what he hath done in the body, look to that mainly. And as thus for our selves, so lastly for others, and that both for them, & also from them; For them, dost thou wish well to thy Countrey? dost thou wish well to *England*? dost thou wish well to this City of *York*, to the Parish & the Family where thou livest? oh then labour for this excellent state, if thou doe excell in grace, thou art the person that must prevail with God, for wife, for child, for Church, for state, for County, for Kingdom, & all, if there be any hope to prevail with God in mercy, his excellent ones must do it: but when there is no hope, then saith the Lord, Though *Noah*, *Daniel* & *Job* should all joyn together in prayer, I would not hear them; implying thus much, That then the case is desperate, when such excellent ones cannot prevail. And as thus for others, so also from others; Would'st thou receive strength and incouragement from persons in the worst times? why then it must be from the Saints that do excell in grace. In evill and dangerous times, *Caleb* & *Joshuah* who were rare Saints, *Elyah* a rare Saint, & *Daniel* a rare Saint, they must step up, that so from them, Gods people being discouraged, & distressed, might receive comfort & incouragement. And here now, Her whom in the beginning I set out unto you by way of Commendation, I now again set before you as a pattern for the imitation.

FINIS.

AN ELEGIE

UPON

The much lamented Death, of that vertuous Lady, and unparallel'd Matron,

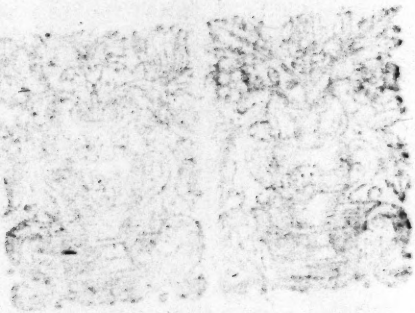
ELIZABETH HOYLE,

LATE

Wife to the Worshipfull *Thomas Hoyle* Alderman of the City of *Yorke*, who (surprized with an Apoplexie at her private Devotion,) departed this life, *Decemb.* 9. 1639.

Come my people enter thou into thy Chambers, and shut thy Doores about thee, hide thy self for a moment, untill the indignation be overpast.
For behold the Lord cometh out of his place to punish the Inhabitants of the Earth for their iniquity. Esay 26. 20, 21.

YORK:
Printed by Tho: Broad, dwelling in Stone-gate over against the Starre.



To the Worſhipfull his honoured Friend, M. *Tho*: *Dickinſon*, Alderman of the City of *Yorke*, & one of the Standing-Committee there, and Treaſurer-Generall of the Army for the City and County, *Health and Happineſſe.*

SIR,

IN regard of your near alliance to the Subject, and dear acquaintance with the Author of this Sermon, you may challenge of right the Dedication of theſe Lines: And indeed they were long ſince yours, being immediately upon her death preſented to your ſelfe, and your vertuous Conſort her Daughter; ſo you are in every reſpect worthy of them, only my fear is they are unworthy of you. Yet let them not now in your aſcenſions be unwelcome to you, ſeeing when the diſtance was not ſo great I thought you right welcome to them.

Now both that Elogie in the fore-going Funerall Sermon, and thoſe due expreſſions in this inſuing Funerall Elegie, want not the beſt example for their warrant. The Royall Prophet *David* wept and mourned over *Abner*, and by his pathetike Oration melted all the people into teares; nay they wept a ſecond time; as how could they contain, when they heard the moving words of a lamenting Prophet, and ſaw the ſwollen eyes of a tender-hearted King? Part of his Oration was, Know you not that there is a Prince and a great man this day fallen in *Iſrael*? ſo the day of this Ladies Funerall there fell a Matron, and though not ſo great, yet (which is much better) a good woman and Mother in *Iſrael*. So for my Elegie, that ſweet ſinger of *Iſrael* is alſo my Pattern, for he lamented with the like, yet far ſurpaſſing Lamentation over *Saul* and *Jonathan*, part whereof I have inſert, as I long agoe tranſlated it,

Weepe, ye Iſacian Daughters, weepe
O're Saul, who did ſo bravely keepe,
And cloath you all in Skarlet trimme,
And in all pleaſures made you ſwimme.
Twas he about your Robes did fould
Thoſe maſſie Chains of beaten Gold,

Yet all these were but glistring trifles, or if treasures, yet onely Treasure on earth, subject to Moaths, Rust, and Theeves, but the adorning of this Matron was not in the plaiting of the haire, or of wearing of gold, or putting on of Apparell, but in the hidden man of the heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of great price: and in this she surmounted all the Daughters of your City, as also in many golden rules, and in a shining example. Nor was she onely the wife of that Merchant, who is known in the Gates when he sitteth among the Elders of the People, *Prov. ult.* 23. but she her self also was that Merchant who considered a field and bought it, even that field with hidden Treasure, *Mat.* 13. 44. for which (as the Merchant man for the Pearl, *ver.* 36.) she sold all that she had to purchase. Indeed, the Kingdome of Heaven was her Treasure and her Pearl, which her body hath still in hope, her soule in possession, and both shortly shall enjoy in perfect fruition. If we love her, and would bee with her, let our care be to go to her, seeing she shall not return to us. In the mean time our tears for her may be wip'd from our eys, since all tears are wiped from hers: that which is required of us, is, our repenting for sinne, not lamenting for her, not our mournfull expressions, but our chearfull imitation. The Epigrammatist did thus revive his old friend *Priscus*, upon the death of Salonius,

1 *Pet.* 4. 5.

Sed defore, nefas: nam qui te Priscæ, reliquit,
Vivit, qua veluit vivere parte magis.
Tavere sinne to weepe: since he for whom you grieve,
Lives in that part wherein he wisb't to live.

Mart. *Epig.*

She is now where she long, long'd to be, her desire was to be dissolved, and to be with Christ; with whom we leave her.

Thus it becomes us to set forth the vertue and praises of her, who set forth the praises and vertues of him, who hath called us out of darknesse into his marvellous light. It is observeable in that Text, that the word translated Praises, signifieth also Vertues (as in the margin) which shewes, that only Vertue is Praise-worthy, so the royall Preacher, The woman that feareth the Lord she shall bee praysed, not her favor for that is deceitfull, not her beauty, for that is vanity, but her fear is commended, and her vertue highly prized, *ver.* 10. Especially, if she excell in vertue, *Psal.* 16. 3. as the righteous do, The righteous is more excellent then his neighbour, *Prov.* 12. 36.

and

and a man of understanding is of an excellent Spirit, 17. 27. by which we understand the Feare of God, for this is called that good Understanding, *Psalm* 1. the praise whereof endures for ever. And this grave and understanding Matron is that Righteous one, that *Mulier strenuua*, that wise and vertuous woman, which the wise man so much enquireth after, and having found advanceth her above all her fellows. Many Daughters have done vertuously but thou surmountest them all: thus it pleaseth him who hath called the Poor of this world to be rich in Faith, to make the weaker vessels strong in Faith; and Daughters of *Abraham*, whose Daughters they are as long as they do well, do vertuously, especially, if they excell in thus doing: and indeed this doing vertuously is that Practicall, not Speculative beauty on which we should bestow all our amorous and imbellishing phrases, in the highest strains and expressions of commendation and glory. Excelling vertues shall have extolling praise. Now for her, such were her perfections that I know not whether she more illuster her Sex, by communicating her immanent graces unto others, or obscure it, (as the greater light the lesse) by her eminent brightnesse out-shining others; so that I hope it were no disparagement to Greatnesse, though I should apply that *vers*, which was sung of the Lady *Electresse*, to this select Lady of the same name,

Tell me if she was not design'd,
The Eclipse and Glory of Her Kinde.

Thus we ought, in the best manner we can, to honour them that fear the Lord, but above all to honour him who hath put this feare into our hearts, that we may not depart from him: so ceasing further to praise her, let us never cease to praise God for her, and pray unto him for our selves, that we may be followers of her, even as shee was of Christ. Now if there be any of her sisters that do vertuously, yet not so vertuously, think much that we have bin so liberal in her commendations, ler them know, that first we only do her right; and secondly, that we have done them no wrong; for the commendations of one is not the disparagement, but rather should be the incouragement of another; and to them we only say, Go and doe likewise. Thus having commended her, I now commend you and yours to the protection of the Almighty, desiring you to patronize, and kindly to accept of the weak indeavours of

Jan. 26. 1644. *Your truly affectionate Friend to serve you in* Christ. J. F.

A Prosopopeia to Her.

MAdam, you strange-ly left your widowed Friends;
For so the ignorant stranger apprehends,
Who knew you not: else 'were no wonder, why
She should dye once, that did so daily dye,
You daily mortified your very breath,
Which Dying-life prevents that living Death.
When to your wonted roome you did repair
You truly powred out your Soule in prayer.
'Tis strange that in your passing there was no noise
When the remotest Heavens did hear your voice.
It seems that winged prayer your spirit did beare
Amongst the Cherubins, and they staid it there,
Left at your ashes. Blest that servant, whom
The Lord so doing findes when he shall come.
How sweetly did she steal eternitie!
'Tis credible, you thus desired to dye.
Blest soule! what haste th'impatient Angels made
To fetch thee hence away! they seem'd t'invade
Thy crazy Tent, thee to immortalize
Envying Mortality so rich a prize.
The prize was great; nor the surprizall strange,
For still you long'd after this happy change,
Were sicke of love, and Swan-like did divine
Your death; and fainting sung, Stay me with Wine
And comfort me with Apples: Tane above
The love of Wine, or Jonathan, was thy Love.
Or your expiring Canticle might be this,
My Welbeloved's Mine, as I am His.
Or this, Thou chears me with thy staffe and rod.
Or this, Make no long tarrying O my God.

Or

Or with the Heavenly Bride might dying pray,
So come Lord Jesu, quickly come away.
Madame, *with which of these did you expire*
When you went up in Chariots of fire,
And flaming Raptures, which Pyramid-wise
Still tower and wind themselves within the skies.
Thus having prai'd straightway about you sprung
A flight of Cherubs, in whose armes you sung
A triumph Psalm, went up, and now are set
With your sweet Saviour in Mount Olivet.
If from that Christall Mount you can behold
This darkesome Vale of tears, and duskie mould,
And see from thence your mourners swollen eyes,
Wringing of hands, and hear their bitter cryes,
Pity and wonder too, Pity our fears;
Wonder to see your Cheeks float in tears.
But greater wonder twere to imitate
Your gracious ise: And our own piteous state
Calls for a streaming and unceasing teare
To make our bed to swimme, and not your Bere.
Your Saviour bids, and you, Weepe not for me,
Weep for your selves, and your own misery.
Sure you foresaw some dismall gloomy day
Hi'string, which made you make such hast away.
Indeed; and did you see the Flying Roule
Sent with black execrations, 'gainst that smile
That enters league with death, applaudeth Hell,
And sets Heaven at defiance, and dares swell
With words against th' Almighty: (for there are
Such Giant-Atheists who the Sunne out stare.)
Did these affright you hence? make you retire,
Astrea-like, from us, and so desire
With speed to be dissolv'd? so soone be gone,
And hide your self in Heav'ns Pavilion?
It seemes that winged Booke was large, and spread
So far, that it would have inveloped
In one just doome, and common judgment both
Clean and unclean, that sweares, or fears an oath.

Save

Sure you perceiv'd by some thick vitrine cloud
A storm a cumming, so your soul did strend
Vnder the wings of prayer, yet you can say
You (coward-like) affrighted run away,
But staid and waited in your private room,
Till you were taken from the ill to come,
And snatch'd with lingring [illegible] when such a name
Is rent away, fear in approaches flone.

How many anxious minds, which now survive
Your chaste unspotted soul, are scarcht alive
With fiery Serpents, Worms that never dye,
Which knawing in their conscious bosoms, lye!
Whose aking hearts are pin'd with discontent,
Fearing death, Doom-day, or a Parliament.
Whilst you with th'Heavenly Courtiers Feast, and passe
Your time in an eternall Christenmasse.
Lead we your Holy Life, that so we may
With you, keepe everlasting Holy-Day.

Mirrour of Vertue! still my thinks you live;
Your hand I see it open still to give!
Your lips I see them with an orient smile
Enchear the good, your tongue rebuke the vile;
I see you frowning brow, untaught to sooth
The obstinate, at his relenting smooth.
Your awfull mildnesse both your friends did move,
And enemies, with reverence and with love.
At pride how like an Empresse would you storme!
But th'humble found you humbler then a Worm.
Your feet have made two path-wayes from your dore,
Th'one to the Temple, th'other to the Poor.
But now both wayes, and Poor, and Temple mourn,
Th'Church wants Her frequent Guest, though that your urn
The rich misse their dear friends, friends bid adieu
To riches and such comforts missing you.
The painfull Prophets want their Patronesse
Whom your abounding table oft did blesse,
And they your table; scarce could I define
Whether your guests or you were more divine.
How sumptuous was your board! yet how discreet!
The street misses a family, York a street:

Old

Old Age wants his companion, younger years
Their Counsellor, and Infants drink their tears
For lacke of your refreshing. Every one
Old, Young, Poor, VVealthy, all their losse bemoan.
To hungry wants their Purveyor, and the Feast,
Missing its moderator, seems unblest.
And's even as Christmas like a Funerall,
Whiles you (Angel-like) in the Starry Hall
Keep a perpetuall Banket in those roomes
Of Cristall, where no tear or sorrow comes.
We feed on both, unpleasing to the sence,
O! had we your victorious patience,
Stay'd Wisdom, Faith, and Hope, then we might beare
Mountains of trouble with undaunted cheer.
Tou bore twelve children (if I do not erre)
And soon eleven of them you did interre.
Nay when your Isaac (struck with that disease
Which plowes up flesh and blood, and there sowes Pease)
And your sweet Granchild by your onely Daughter
VVere rent from you, this multiplyed slaughter
Tou bore with constancy unmoveable,
Not the least murmure heard, but all was well,
God's only wise, and his correction milde,
My Fathers Will is dearer than my Childe,
And was not all your patience well bestowed? 2 Cor. 4.
When for your short afflictions easie load,
Tou challenge now a weight of glorious Joyes
Great as Eternity, and yet ne're cloyes.
Happy exchange! to compasse Heaven for earth,
Solid and lasting joyes, for fainting mirth;
Kingdome for Cities, Ever for a Breath:
And th' great Jerusalem for Nazareth.
Onely your widowed Husband's left behind,
Thinkes on your absence with a bleeding mind;
May your wiwearied spirit of patience be
Doubled on him, to bear his miserie.
For double cause of griefe doth him pursue,
He misseth both his children dear, and you

More

More then ten children to him Heaven crosse!
No Merchant ere suffered so great a losse.
Next your sweet Daughter, and her Husband dearer,
True mourners, wait upon your Sable Biere,
VVith thousands more. How soon did you bereave
Our Joyes! you left your friends, yet took no leave.
So th' Holy Child of Nazareth stunck away, Luke 2.
From his perplexed Parents: every day
They seek and sigh, and wonder where he's gone,
The third day (like his Resurrection)
Restores him found. But they amaz'd begin
To check his absence: Sue, where have you bin?
Our hearts ches for you. Sharply then their Son
VVhat! unstany Fathers business be undone?
That Fathers children nothing must be falls,
He still hath business for them when he calls.
And for what business were you summon'd hence? Rev. 5.
Tadore the Throne with prostrate Reverence:
To hear the Lamb with his own mouth reveale
The mystick Oracles of the Heaven-fold Seale.
To learn at once and in perfection know, 1 Cor. 13.
The truth of All men argue of below.
To read your name writ in the White-stone gemme, Re. 2. 17.
And to rembre the Royall Diadem. Psa. 8. 5.
To pray at th golden Altar, and to sing Rev. 8. 3.
New songs of tryumph to th' immortall King.
The hidden Manna, and the Fruit to eat Rev. 2. 7.
Of life, 'th midst of Gods own Eden set.
Embroidered stoles of Ophir-gold to weare, Psa. 45.
And in your hands victorious Palms to bear: Rev. 7. 9.
To parlie, and to be familiar
With Saints and Seraphins, and the morning star. Re. 2. 28.
Here you did hear and sing, discourse and pray
(Much more, not done above,) and in this way
You walk't to Heaven; where glorious now you see
Fulnesse of joy in Christs sweet Majesty.
Many there be, who carelesse live, and spend
Their dayes in ignorance, and still depend

Our

On longer time for mercy, then decay,
And in some lingring sickness melt away.
Like the foul candle in the foulge spent,
Damping the room with an unwholesome scent.
After some blaxes doth at last consume,
And dye, and vanish in a noysome fume.
So these vain Flashes do: still judging wrong,
Themselves dye suddenly though they languish long.
To dye well, yet live ill, is a vain strife:
Sweet Death were followed an unsavoury Life.

But you, after your conversation bright
Had shin'd long time amongst us, had your light
At once put out with an Extinguisher,
The blasting Apoplexie did interre
Your brain in earthen mists, which over-cast,
And through obstructions, bind the sences fast.
Here Art is sencelesse too: yet are we sure
The resurrection this Disease can cure.

This you foresaw in your last morning flight
Before the evening of your fatall Night.
For rising from your Bed, these words you gave,
How sweet vvill be our rising from the grave.

Then from your closet to the Church you hyed
Where your own happinesse you heard prophesied,
The Funerall text was this, When a Saint dyes.
How precious is his death in the Lords eyes. Psa. 116.

Whence you, as Christ from Jordan, straight returns,
Or like that mournfull Paire, whose heart did burn
In Emaus way: thus pr'd with Heavenly flame
You fully were possest with your own * Name. *Elizabeth, i.e. fulnesse of God.
And (thus inlivened) with your friends at table
Your heart so cheerfull was, so comfortable,
So pleasant was your veine, that you correct
Your self, and smiling, said to this effect.
Well, Husband, here I have not long to bide
Why Love? saith he, I hope a longer Tide
We may. Nay, you reply, that may not be
Tis little known to you, what's known to me.

Then

Thou straight the sacred Temple [illegible]
Invited to a second Funeral;
Where (present) I observ'd your [illegible]
Through th'incense of your evening Sacrifice;
That done, to your last Supper you [illegible]
Thence to your Agony. [illegible]
And circuit of your last and well [illegible]
The Modell of your life and [illegible]
Then Israel-like, you strive to your last breath;
He tooke his Maime in Prayer, and [illegible] death
By which you live. Such blessed victories
Are soonest got by wreastling on our knees.
You conquered death, and your [illegible]
More happy years, then all the [illegible]
Religious Soul, could you devise a way
Your last sweet Raptures hither to convey,
The Pattern of your dying Prayer would be
Thrice recompence for my course Elegie.
Yet my blest memory shall your Acts [illegible]
And Vextues, and to vertue me incline.
Let them whom fears of sudden Death lose,
Still wear about them this [illegible]
A gracious heart, and life's the [illegible]
He ne're dyed suddenly that dyed prepar'd.
Call't not a sudden or untimely Death,
VVhich did both [illegible]
Happy, thrice happy, [illegible]
[illegible] sweet Name, and spotless Conscience.

Cum mihi supremos Lachesis pervenerit annos,
Non alitet cineres mando jacere meos.

FINIS.

A SERMON OF PVBLICKE THANKS-GIVING

for the happy recouery of his MAIESTI from his late dangerous sicknesse.

Preached at PAVLS-Crosse the 11. of *April*, 1619.

BY *L. Abp.*

The B. of LONDON.

Published by commandement.

LONDON,
Printed for THOMAS ADAMS.
1619.